UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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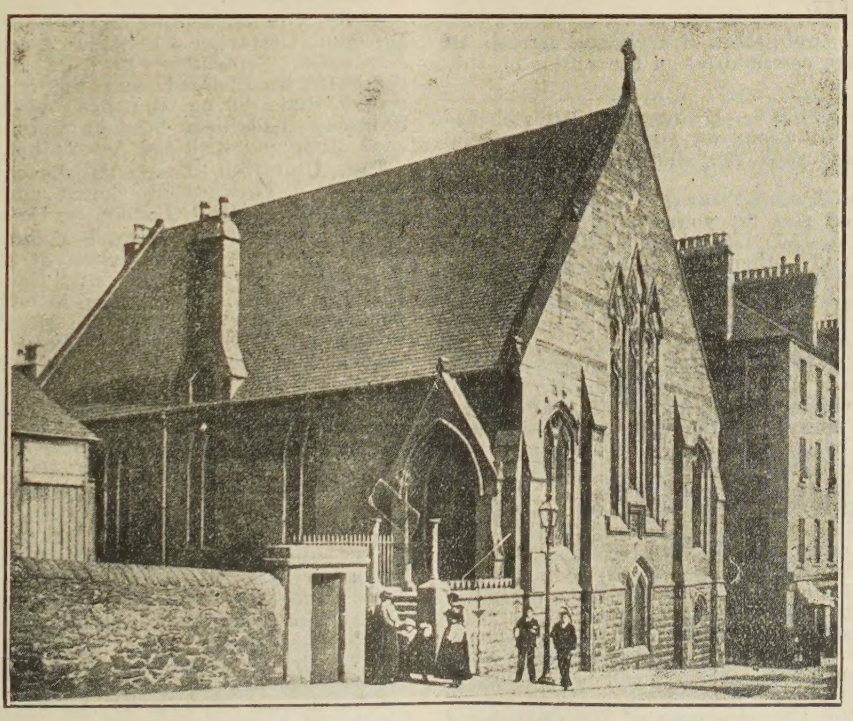


DUNDEE UNITARIAN CHRISTIAN CHURCH,
OPENED NOVEMBER 20TH, 1870.

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

CONGRATULATIONS: A Liverpool Minister has written "Congratulations on your splendid special number. Please send me another 100 copies for distribution."

A letter from Scotland says: "I am writing to express my good will for your splendid service to our cause in the UNITARIAN MONTHLY."

For these and other kind acknowledgments received the Editor returns thanks.

The "Inquirer" of October 4th, in a notice of our 21st Birthday issue describes our "Monthly" as "this useful little propagandist organ."

FOR THE WINTER'S WORK the special October issue should make effective propaganda for those of our Churches which are making any forward movement or missionary effort for the advertising and strengthening of their cause. The stock is not exhausted, and quantities can still be supplied. Orders should be sent to the Editor.

TO CORRESPONDENTS sending unsolicited articles the Editor expresses thanks. They have to wait for insertion until there is space available for them. There is overset matter yet to go in.

The Rev. R. J. Jones, M.A., of Aberdare, described by the "South Wales Weekly News" as "the G.O.M. of Welsh Unitarianism was 89 on Wednesday, September 17th. He is the oldest living Aberdarian. We send him greetings and best wishes.

The Unitarian Women's League has raised a fund of £100 to enable the daughters of Dr. Chapek, of Prague to attend Channing House School.

At a meeting of members of the South London Unitarian Churches held at Wandsworth, September 22nd there was a very good discussion of the subject of Unitarian propaganda.

Rev. Dr. Mellone, Secretary of the British and Foreign Unitarian Association has paid a helpful and encouraging visit to the Carlisle Unitarian Church, and was one of the speakers at the Annual Meeting of the Northumberland and Durham Unitarian Association at Newcastle.

THE WAYSIDE PULPIT.

THE WORLD IS MY COUNTRY;
MANKIND ARE MY BRETHREN;
TO DO GOOD IS MY RELIGION.

The London District and South Eastern Provincial Assembly of Unitarian and Free Christian Churches held its Autumn Meeting on September 25th, at Manchester College, Oxford, with a good attendance. The area included in the work of the assembly embraces London, Middlesex, Essex, Kent, Surrey, Sussex, Berkshire and Oxfordshire, with 41 Churches, 3 Churches and Missions, 4 Domestic Missions, 3 Missionary Churches, which meet in hired rooms, and 2 Churches which are closed. There are 28 Ministers, 3 pioneer preachers, 4 lay-preachers in charge of Churches and members of the Lay-Preachers' Union serving these 51 centres of religious teaching. It is proposed to start a Forward Movement in each locality with an eight days' Mission.

At the Annual Meeting of the Northumberland and Durham Unitarian Christian Association held at Newcastle, September 29th, a resolution against gambling was passed, and the Secretary's Report stated that during the past year the Associated Churches had been brought more into touch with each other and with the Association.

The Unitarian Laymen's League proposes to organise a Forward Movement and began with a Rally at Essex Hall, London on October 17th.

The "Inquirer" Overseas Supplement, October 4th gives very interesting news of our Churches in Australia, New Zealand, and Canada. Rev. W. Priestley Phillips, M.A., has had three months at Adelaide. Mrs. Hargreaves, of Padiham, home from 18 months' tour, tells amongst other matters of interest that our Church at Auckland, New Zealand, is vigorous and active with flourishing congregation.

At the opening of the new session of the Unitarian Home Missionary College, Manchester, the address was given by the Rev. Dr. Grieve, the principal of the Lancashire Independent College, whose subject was "The Debt we owe to Paganism."

The late Mr. John Dendy, O.B.E., of Monton, Manchester, has left £500 to our Monton Church.

The Autumnal Meetings of the British and Foreign Unitarian Association, and of our Sunday School Association have been held at Cardiff, October 18—20. There was a Conference on the subject of "Religious Revivals" on the Monday.

Rev. Dr. J. Estlin Carpenter attained his 80th birthday on October 5th. A special address of congratulation was sent by the British and Foreign Unitarian Association, and there was a celebration at Manchester College, Oxford, October 13th, when two letters of congratulation were presented to Dr. Carpenter, one from the College, the other signed by 134 old students.

The Social Service Union Quarterly for October, contains much interesting matter concerning social service work in connection with our Churches. It appeals for increased membership of the Union and for more support. Rev. P. Chalk, Secretary, 32, Killarney Road, Wandsworth Common, London, S.W. 18.

THE DIVINE UNITY.

One cosmic brotherhood,
One universal good,
One source, one sway;
One law beholding us,
One purpose moulding us,
One God enfolding us,
In love alway!

Anger, resentment, hate,
Long made us desolate;
Their reign is done!
Race, colour, creed, and caste,
Fade in the dreamy past,
Man wakes to learn at last:
All life is one!

Thou Who hast made us one,
May earth's brief course be run
In unity!
Teach us to speak aright,
Make us to know Thy might,
Lead us within Thy light,
All one with Thee!

(From "The Litany of the Universal").

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXV.—WILLIAM HUTTON.

William Hutton, local historian and topographer, was born at Derby on July 25th, 1691. At eleven years of age he was employed in a silk mill in his birthplace, where he served a seven years apprenticeship. In 1738 he was apprenticed a second time, this time to his uncle a silk-stocking weaver in Nottingham. During his leisure he made a dulcimer to gratify his taste for music. In 1750 Hutton settled as a bookseller in Birmingham at first with a very small stock of books. Here he lived thriftily and using his business ability to help him forward in the world. By degrees he became a man of some substance, and took his part in all public affairs in his adopted town. Always interested in local history in 1782 he produced his valuable "History of Birmingham," a hard task for a man who was entirely self-educated. While he was training himself for the battle of life he became a convinced Unitarian.

He was present at the dinner given by Priestley and his friends in commemoration of the destruction of the Bastile. The famous or infamous riots followed, in which the Birmingham people never very patient to those who differ from them, destroyed Priestley's house and Chapel, along with the houses of many of the more noted members of his congregation. Hutton fell into the hands of the mob, who were for killing him outright; but he compounded for his safety by paying for 329 gallons of ale. His ransom plainly points to the character of the men who in wild fury maltreated him. He lost £10,000 in these riots. The sum is surprising, when we consider how poor was his start in life. He at least certainly managed to conquer his environment, which he suffered to have little restraining influence upon him. The "Birmingham Riots" deeply moved William Hutton, so deeply indeed, that he determined to cease to serve people who could be so ungrateful to one of their most consistent benefactors.

He died on September 11th, 1815, in the fulness of years and honour. One of his chief recreations was pedestrianism, which served him well both in his historical and topographical investigations. He tells us, "I was the first to open a circulating library in Birmingham in 1751 the first who opened a regular paper warehouse there and the first who introduced a barrow with two wheels." He was a man of great patience and perseverance, a warm friend, and no luke-warm partisan of any cause which he took up. His fearless courage was shown upon many occasions; but he was never violent. He knew the value of the injunction to "seek peace and ensue it," which guided him throughout almost all of his long life. His religion was very simple: recognising the one and only godhead of the Father, he spent his days in thanks to God and service of man. Nor was his gratitude merely of the hymn-singing order which is too common: he proved it by his loyal brotherly kindness to all who needed his help. In 1772 he was chosen one of the Commissioners of the Court of Requests in Birmingham, a Court where small debts could be recovered. In this work he took such a keen interest, that he spent two full days of every week in attending to its business.

He left a deeply interesting "Autobiography" written in a plain but graphic style. He was never idle, and from his busy pen proceeded such works as "A History of Derby," "A Journey to London," "Bosworth Field" and many others. He also found recreation in writing poetry, not perhaps of very high quality, but certainly not without merit. He left behind him the memory of a genial and kindly character, and of one who served his own generation faithfully and well.

"Dictionary of National Biography." "Memorable Unitarians," pp. 256-261.

The Midland Provincial Assembly of our Churches has had its Annual Meetings at the Old Meeting Church, Birmingham, October 6—7. It includes 51 Churches. It extends from Yorkshire to Shropshire.

A successful "Inspirational Rally" of Church and connected institutions, was held at Banks Street, Bury, October 4th.

THE DIVINE UNITY.

What do Unitarian hymn writers say of Jesus? Let us see:—

Though lowly here our lot may be,
High work have we to do—
In faith and trust to follow him,
Whose lot was lowly too.
—Rev. W. Gaskell, M.A.

Help us to read our Master's will
Through every darkening stain,
That clouds his sacred image still,
And see him once again,—
The brother Man, the pitying Friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.
—O. W. Holmes.

And still the beauty of that life
Shines star-like on our way;
And breathes it's calm amid the strife
And burden of to-day.—F. L. Hosmer.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
—Sir John Bowring.

Yes, thou art still the Life; thou art the way,
The holiest know—Light, Life, and Way of Heaven;
And they who dearest hope, and deepest pray,
Toil by the Light, Life, Way, which thou hast given. —Theodore Parker.

These lines by Unitarians indicate the Unitarian attitude of love and reverence for Jesus.

The Unitarian Attitude to Jesus.

Sometimes Unitarians are charged with belittling Jesus. It is true that they do not worship him as God. Why not? Because he was not God and is not God. There is no evidence anywhere that he was superhuman, that he was more than man. If it be a fact that Jesus was not God, that sufficiently explains why in all honesty and loyalty to truth Unitarians do not and cannot render worship and prayer to him which should only be offered to the Almighty.

There is plenty of evidence to show that many people professing to be Christians have thought, and that many still think that Jesus was God. It has been so ever since the Nicene Creed was adopted in the year 325 A.D. But that proves nothing more than that such an opinion has been held, and is still held to that effect. The Creed is only the opinion of those humans who voted for it. It is no evidence that the opinion is founded on fact. It is not a proof that the opinion is true. Indeed all historical evidence goes to prove that it is not true.

But some will say: What about the miracles? Do they not prove that Jesus was more than a man? In answer it should be sufficient to ask another question, viz:—Does the working of miracles prove that every person who does it is more than man? If that proves Jesus to be God, it should be equally a proof that Moses and Aaron, Joshua, Samson, Samuel, Elijah, Elisha, the apostle Peter, Paul, and various saints of the Roman Catholic Church all miracle-workers, was each of them Almighty God. Yet who is there that believes it of them? Why then should it be considered a proof of the deity of Jesus?

The most historical evidence in existence concerning Jesus declares him to be a man. Paul speaks of "the Man Christ Jesus" (I Tim. 2-5); Peter said that Jesus was "a man approved of God" (Acts 2.22); and Jesus says of himself: "Ye seek to kill me, a man that hath told you the truth" (John 8.40.) John the Baptist said of him "After me cometh a man which is preferred before me" (John 1.30.) Jesus said, "I can of mine own self do nothing" (Johi 5.30); "Why callest thou me good? there is none good but one, that is God" (Mark 10.18); he addressed the Heavenly Father in prayer as "the only true God" (John 17.3); he taught his disciples: "When ye pray, say, Our Father" (Luke 11.2), and he declared that "the true worshippers shall worship the Father" (John 4.23.) These few citations out of many more of such passages bearing the same testimony tell the truth about Jesus. Unitarians are concerned about the truth. "The truth shall make you free" (John 8.32) he declared. To seek the truth is doing honour to Jesus, for he said, "Why even of yourselves judge ye not what is right?" (Luke 12.57"); "Seek and ye shall find; knock and it shall be opened unto you" (Matt. 7.7.) It is not belittling him to follow his teaching. But it is belittling him to prefer to take on trust the creeds which other men have taught about him, and which utterly contradict his own words.

Unitarians love Jesus as their supreme Leader, Teacher and Guide. They think of him as the most perfect example of noble manhood. To them he is the greatest of all the heroes of history, loving humanity and giving himself wholly and unreservedly in loyalty to the truth, out of love for mankind. He was pure, virtuous, strong for the right, loving, kind, compassionate, gentle, yet firm as a rock for the truth. Jesus is for Unitarians their moral and spiritual, ideal man. His gospel of the Heavenly Father's love is the most beautiful of all the sweet messages that have been revealed to mankind. His noble view of human nature and of human destiny are the most inspiring of all the doctrines that have ever been proclaimed. "Ye shall be perfect even as your Heavenly Father is perfect" (Matt. 5.48); "It is not the will of your Father that one of these little ones should perish."

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

10.—CHARITY AND BENEVOLENCE.

A good part of my Ministerial life of twenty-seven years has been spent in what are called "special efforts," namely, bazaars and sales of work, which have raised altogether about £8,000. My uniform experience has been that during the progress of this kind of work, and afterwards, the religious side of my work has suffered. These undertakings have to be, for obvious reasons, and it can be said that they bring people together socially, for the better understanding of one another—sometimes, for misunderstanding, I believe, although fortunately I have never had to encounter that unpleasantness. But it is a pity that they have to be, and that our congregations cannot devise means of supporting their services without periodically resorting to them. Religious people ought to pay straight down for their religion, remembering that their Church cannot exist without money, but that it does not exist to raise money. A "successful year" in a financial sense—alas, we too often judge progress by balance-sheets—may be a spiritual disaster; and the only truly successful year for a Church is one in which its members feel that they have grown together in religious experience.

I believe that special efforts ought to be for special objects, for what are not ordinarily part of the congregational life. There are many philanthropic institutions, and occasionally there are cases of particular suffering, which make a reasonable demand upon the charity of religious organisations, and for these, Churches which manage to keep their own affairs moderately straight might be encouraged to have bazaars and sales of work, independently or in districts. sales of work, independently or in districts. Their belief in practical religion would then be strikingly manifested, and the moral effect on the community and on the Churches themselves would be great. And that it would be so is evidence that one proper end of the Church is the exercise of charity and benevolence as they are particularly called for. I believe that all congregational and denominational concerns should be supported by the direct contributions of the members of our Churches, and that "special efforts" should meet those outside demands which from time to time come to people of goodwill. Not a few congregations would be stronger in every way if they were not so exclusively occupied in what they regard as their own affairs.

Rev. William Gaskell's Hymn.

Rev. Henry Williamson draws attention to the fact that the hymn "Though lowly here our lot may be," written by Rev. W. Gaskell, has been altered. One of the lines of the quotation from it on page 118 of our October issue, "To duty firm, to conscience true," was originally "To Jesus true, to conscience true," and Mr. Williamson protests against this alteration. It appeared in its original form in Bateman's Hymn Book published by the British and Foreign Unitarian Association, 1862, without the author's name. Mr. Williamson afterwards included the hymn in a collection which he published to which he added Mr. Gaskell's name. But when the Essex Hall Hymnal appeared the line referred to was altered to its present form. At that time Mr. Williamson called attention to the "error," yet in the later new edition of the Essex Hall Hymnal the alteration still appears. Mr. Williamson says: "I am well acquainted with Gaskell's loyalty to Jesus, and feel under a moral obligation to protest against a misrepresentation of his attitude towards Jesus." We note that in the preface to the Essex Hall Hymnal Revised, it is stated that "an altered text is indicated by an asterisk affixed to the author's name." But in this case there is no asterisk (hymn 321).

DEATHS. Mrs. Walter Norgrove, Bristol, September 21st, 76; Dr. Edgar Reid, Swansea, September 20th, 59; Mr. Joshua Ridings, St. Annes-on-Sea, September 17th, 78; Mrs. Edward Gardner, Golders Green, London, September 12th, 80; Mr. Lawrence W. Stevenson, Sheffield, September 24th, 26; Ex-Alderman Whitworth, Huddersfield, interred September 15th, 80; Mr. William Whiteley, Scarborough, September 28th, 71; Mrs. Dunkerley, wife of Rev. Thomas Dunkerley, B.A., Stamford, September 28th, 78; Sir Robert Fox, Town Clerk of Leeds, brother of Rev. Arthur W. Fox, M.A., of Todmorden, October 2nd, 62; Dr. J. T. Hutchinson, of Sheffield, at Barnard Castle, October 7th, 65; Mr. S. A. Gittins, South Woodham, Ferrers, Ohtober 12th, 75; Mr. Matthew Henry Webb, Oxford, October 13th, 73.

MINISTERIAL CHANGES.—Rev. J. Park Davies, B.A., B.D., of Nantwich, has accepted appointment to Gatacre Chapel, Liverpool; Rev. C. A. Piper, has received public welcome into his new ministry at Coventry, September 4th; Rev. G. W. Thompson has been publicly welcomed into his Doncaster Ministry; Rev. G. W. H. Troop has concluded his ministry at Moss Side, Manchester; Rev. Basil Viney, of Islington, is appointed Minister of the congregations at South Shields and Sunderland; Mr. Sydney Lavender, of Lye, Stourbridge, is approved as a Lay-Worker, by the Midland Advisory Board, to take a congregational charge.

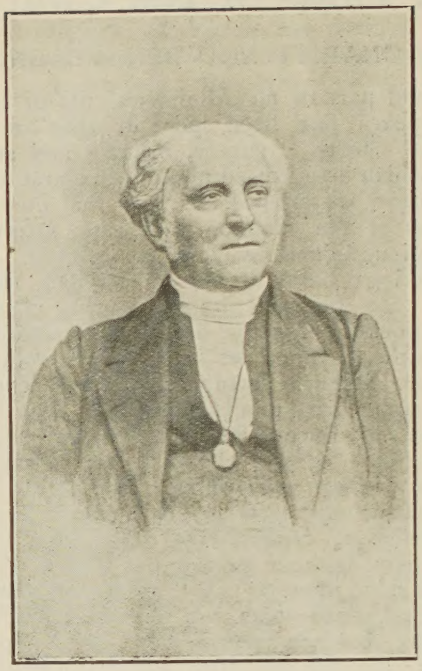
Mr. Charles Willis Harrison of London, has promised the cost of a new parsonage for the Chowbent Chapel, Atherton, and added an endowment to increase the Minister's stipend.

Our Norcliffe Chapel, Styal, has had its centenary celebration, October 11—12.

Dundee Unitarian Christian Church and Rev. Henry Williamson.

The Unitarian Church at Dundee was opened on November 20th, 1870, four years and 8 months after its present Minister, Rev. Henry Williamson, had left college (Unitarian Home Missionary Board, Manchester), and settled in Dundee, February 18th, 1866, to re-establish a Unitarian congregation in that city. Since that date 1866 there has not been a single Sunday in Dundee without public Unitarian Christian worship. Mr. Williamson has ministered there continuously from that time 58 years, and now at 85 years of age is still active as Minister, and in public service for his adopted city. Recently, as our readers remember, he was publicly presented by the city with his portrait painted by a local artist, which is to hang permanently in the City Art Gallery. Mr. Williamson is a native of Godalming, Surrey, and at the Dundee presentation a letter was read from the Mayor of Godalming, offering the congratulations of the Town Council and paying tribute to Mr. Williamson's public spirit and continued interest in his native town. In this connection the ex-Mayor of Godalming, at a meeting of the Town Council has moved a resolution approving the action of the Mayor, which was unanimously agreed to, and the Mayor (Councillor J. S. Spring), said that Godalming had reason to be proud of Mr. Williamson's record, and thought his portrait might very well be among the others in that (Godalming) Council Chamber.

Mr. Williamson years ago originated an emigration scheme to assist poor mill girls to be sent to the United States. He has thus been able to send no less than 600 of these girls to that country. He has established evening classes for young people in various public school buildings, and has founded Sunday evening schools to keep boys and girls off the streets, and on Sunday this October 12th six Sunday evening schools were opened in public schools, the education authority co-operating. For the memory of the Rev John Relly Beard, D.D., Mr. Williamson has great respect. It was through Dr. Beard that he entered the Unitarian Ministry.



REV. JOHN RELLY BEARD, D.D.
Founder of the Unitarian Home Missionary Board, etc.

"Him there they honour in good armour dight,
Stern to untruth, yet tender in his zeal.
Who saw the fields at home "to harvest white,"
The labourers few,—a sight
That urged to instant service for the common-weal."

Rev. W. G. CADMAN.

Rev. J. R. BEARD, D.D., English Unitarian (b. 1800; d. Nov. 22nd, 1876).

On the problem of evil he wrote:—

"One God, the Source, Author, Governor and Benefactor of all things, leaves neither place nor function for the devil. It follows, that the full realization of the Hebrew monotheism is the realization of the highest good of the universe, and the highest good of the universe necessarily excludes evil in person, in principle, in manifestation and in practice."

Literature.

"The Divine Need of the Rebel," by James H. G. Chapple, 5s. net, The C. W. Daniel Company, 3, Tudor Street, London, E.C. 4.

Mr. Chapple has been Minister of the Unitarian congregation at Christ Church, New Zealand. In this volume he publishes 18 addresses delivered to that community, also a Litany used by the Christchurch congregation, entitled, "The Litany of the Universal." The addresses are very "outspoken" as the title of the book indicates. The "Rebel" is he who protests against the world of human affairs as it is, and agitates for the world as it ought to be. Jesus is placed amongst the noble company of such Reformers and initiators. Mr. Chapple is a radical in theology and a complete democrat in social doctrine. He takes his texts from "The Wider Bible of Literature," evidently glories in being a rebel himself, and has what many people would consider to be very extreme views on

women and sex morality. He very strongly emphasises the curse of war, and denounces in no measured terms its economic causes. His social creed is summed up in "Humanity as One Man" as may be seen in the following: "Embryology shows that human life commences with a single cell, although the mature man is multi-celled, but no one dare say that the man is not one. You have only to apply this perfectly sound reasoning to humanity at large, for we are all part of the One Life. Truly no man liveth to himself and no man dieth to himself! It is a commonplace to say that all true scientists seek in the ultimate for an underlying unity. But these platitudes need continual repeating." Mr. Chapple is very severe in his condemnation of the Churches in general, for their support of militarism, and the present social system, and is very strongly denunciatory concerning Kings and Imperialism. There is much in his addresses that is stimulating and suggestive, and evidence of wide reading. There is a slip (page 12) in saying that "the Greek word 'biblios'—is plural." But the reader will find that there is no mincing of matters in these pages, but a frankness that wins and helps. Without agreeing with everything the author says we can say that Mr. Chapple's book well repays perusal. The publisher has presented it in a pleasing and attractive form with very readable type, and printed on excellent paper.

"Jesus: War or Peace? in the Light of Modern Criticism,"—by Walter Walsh, D.D., One Shilling and Sixpence. From the author, "Northiam," Athenaeum Road, Whetstone, London, N. 20.

"The Clean Life, for Body, Soul, and Spirit," by Hector Waylen. Kemp Hall Press, High Street, Oxford. Sixpence.

Dr. Walsh's book concludes emphatically that Jesus was against war. He pours ridicule on any attempts to prove either for or against, by the quotation of reported sayings of questionable authenticity. "The wordy game of battle-dore and shuttlecock goes forward till the air is thick with chapter and verse." How does Dr. Walsh settle the matter? He says, "Divest the Four Gospels of the great tradition of a reformer who thought to save the world by love, by doing good to such as did ill, by abstaining from every form of revenge, by faith in the power of good to overcome evil,—and there is left nothing exceptional as to have sent the story down to future ages to be cherished as their most 'sovereign legend of pity.' After the logic choppers have all had their say, can any moralist deny that the adoption of these principles would abolish the Navies and Armies that darken sea and land." "If there is reliable tradition at all within the compass of the first three Gospels, it is contained in those portions which give voice to the principles of action summed up in—the spirit of love, forgiveness, and non-resistance; for without them the books are comparatively meaningless, and contain nothing original, while the life assigned to their principal character lacks adequate motive."

Both sides of the question on the ground of text proof, are examined, and Dr. Walsh asserts that, "there is not a text in the Bible from which a theological casuist cannot find a way of escape. Were a perfect Bible let down by a rope from heaven, he would find ways and means to dodge it."

We commend the book to all open-minded inquirers who are seeking light on the problem propounded in Dr. Walsh's pages. Its careful perusal cannot do other than help towards a true conclusion.

Mr. Hector Waylen's pamphlet advocates "purity in all things:—Pure love, pure thought, pure food, pure occupations, pure relationships, pure habits, pure air to breathe. "Concerning this last he denounces the Tobacco Habit. He states that "at Harvard University, out of 100 students taking honours only five were found to be smokers," and that "in the last 50 years there has not been a single graduate at Harvard, standing at the head of his class, that has been a smoker." He quotes the tabulated records of 60 years, of the New England Life Assurance Company, covering cases of 180,000 policy holders showing rates of mortality, as follows:—(1) Moderate users of tobacco, deaths 93 per cent; (2) Temperate, 84 per cent; (3) Rare, 71 per cent; and (4) Non-smokers, 59 per cent. He attacks the use of alcohol, advocates a vegetarian diet, healthy houses to live in, prohibition of war, cleanliness of mind and its part in the elimination of disease, and presents his readers with a curious theological mixture of orthodox Biblical literalism and unwarrantable interpretation in the latter portion of his essay which cannot weaken the value of much unquestionable matter which it nevertheless contains.

The Annual Meeting of the Eastern Unitarian Union of Churches was held at Ipswich, October 9th, when the annual report announced distinct progress in all associated congregations.

A service of recognition of new Ministers was held at Mill Hill Chapel, Leeds, on Friday, October 24th, under the auspices of the National Conference.

A new Church Hall in Connection with the Bootle (Unitarian) Free Church, was opened on October 7th, the Mayor and two M.P.'s taking part in the proceedings. The Men's Sunday Afternoon Meeting—now the Bootle Everyman's Meeting—requiring larger accommodation for its increasing membership, has achieved this success under its President, Rev. H. Fisher Short.

The South Cheshire and District Association of Unitarian Churches held its autumnal meeting at the Crewe Free Christian Church, Rev. Fred Cottier, of Gorton, was preacher, and opened a conference discussion.

For the Children.

By Rev. H. FISHER SHORT.

"H———!!" That's a sigh.

It c me right from the books of a schoolboy. His name was Dickie Wilson and he had the pip—an awful complaint, as most likely you know.

The worst of it was, Dickie was seldom without it. At odd times, of course, he forgot to have it; but most of the time he was decidedly not as merry as a sunbeam. Really, Dickie was absurd. He was a putter-off—you know, the sort of chap whose silly motto is, "Don't bother doing to-day what you can put off until some other day." As all Dickies and Dollies find out, that motto is most expensive. It was certainly so for Dickie Wilson. He was always in a mess, always getting into hot water, mostly in a state of pip.

Nor was that all. No boy pipped entirely unto himself alone, as many mothers know. And Dickie's mother knew. When he put off washing himself in the corners, or getting up in time to eat his breakfast decently, or reaching school in time to avoid the stick, or getting a move on when doing an errand, or walking briskly with his head up and his hands not thrust into his breeches pockets, his poor mother was deeply distressed.

"I don't know what's come over Dickie," she would sigh; "I do wish he were not so lethargic."

"Lethargic!" growled his father, one day. "A fine word that! Lazy is what you mean. He wants sharpening up. I'm just about fe up with his fooling." "Oh, Dad!" protested mother; "don't speak like that. The lad's growing, you know." "Yes, he's growing lazier and lazier every day. Young Brown isn't growing, I suppose. That's why he's so brisk and well-groomed and cheerful."

Now it so happened that Dickie's way to school lay past a large hoarding with a most tantalising poster. How he hated that poster! And yet, he couldn't keep his eyes off it. He simply had to look at the hateful thing. It was the picture of a jolly old gentleman, very like Mr. Punch in mufti, leaping gaily over a high gate. As Dickie never felt the least bit leapy, the energetic old athlete infuriated him. Sometimes he was so enraged that he felt like ripping down the offending picture, and would have done so but it was too much fag.

Eventually, things happened.

One day, he received the shock of his life.

More wrathful than usual, Dickie rushed forward to rip the poster; but he had gone hardly a yard when the old gentleman shouted, "Look out!"

Dickie's flesh crept and his heart nearly stopped; for, to his horror, the old acrobat really came over the gate and landed smiling in front of him.

You didn't expect that, did you?" laughed the merry old man.

Dickie didn't; but was too breathless with amazement to say so.

"Now, look here, young-feller-me-boy," said Mr. Punch, switching off his smile; "I've been watching you for a long time, and it's quite plain to me that you are suffering from that crushing feeling. Yes, and if you don't take care, it will crush every bit of manliness out of you."

Spellbound, Dickie listened. He could neither speak nor move. "It's all your own fault, you know," the old gentleman rather snapped. "You think you are badly treated; and so you are; but by whom?"

Dickie's lips parted, but not a sound would come.

"Don't worry; I'll tell you. It isn't your mother and it isn't your father and it isn't your teacher; though every one of them grumbles at you every day. The one who treats you badly and makes you so sorry for yourself—the one who treats you worse than anybody else is just your own silly self."

"How do you mean?" Dickie blazed, finding his tongue at last. "How do I mean?" echoed the old man with some contempt. "Tell me: aren't you a regular lazy-bones? Aren't you just too indolent to do anything properly? Aren't you too selfishly idle to make a decent attempt to please your mother, to obey your father, to respect the wishes of your teacher? Can you wonder that their constant fault-finding gives you that crushing feeling? And don't you think it's time you pulled yourself together and showed everybody that you are not a hopeless idiot?"

During this fearful bombardment, Dickie was gazing on the ground and grinding the gravel with his heel. But the word "idiot" stung him. He looked up quickly and found himself standing alone. As quickly, his eyes turned to the poster and there, poised over the gate as usual, was the jolly old gentleman, the picture of vigour and delight.

From that moment, Dickie lost that crushing feeling; and, though everybody marvelled at the change in him, he never told his secret.

My Dear Kiddies,—

The story which now follows was crowded out last time and it is by the hand of another friend of boys and girls. That it is a lovely tale and beautifully told, I am sure you will all agree. Nor will its big meaning be missed by even the

littlest ones. If it pleases you as much as it pleases me, then we shall all be pleased indeed.

UNCLE FISHER.

THE WARS OF THE ROSES.

There were once three lovely roses standing close together, each in its little bed, with a tall rambler rose in the middle. One was a crimson "Duke of Edinburgh," one a pink "La France," and one a pure white "Frau Druschke." They all grew very well, and had the thorns as well as flowers and leaves, but some people thought the thorns of Frau Druschke were getting stronger and bigger than those of the other two. It seemed as if their fears were justified, for one day the white lady began to attack La France. The Duke of Edinburgh cried in his bluff way: "This won't do," and he went to the rescue, and then there was a dreadful fight such as you could never imagine, and the lovely scented petals meant for sweetness and beauty were scattered thickly on the grass and flung to the winds of heaven. They all tore each other with their thorns, and even the leaves were cut, and the stems got so wounded that sap ran freely. But by and by Frau Druschke said gasping: "Ach! that's enough. I give in. Let's make it up." The Duke of Edinburgh puffed out his cheeks and exclaimed: "Righto!" but La France said (in French, and if you can translate it you are cleverer than I am): "M'yes, but I'll jolly well make you pay for it!" Then they returned to their beds and drew breath, and tried to pull themselves together. Frau Druschke was in far the worst state, for the others had pulled all her thorns off, so she had nothing to fight with any longer. So presently the Duke of Edinburgh, who was a good-natured fellow, began to feel sorry for her, but he was still more sorry to see what the fair pink La France was doing, for she simply would not let the Frau alone, but kept sticking thorns into her in the effort to tear off the few buds and blossoms she had left, and even took the manure at her roots. So the Duke of Edinburgh said: "I say, you know, we're chums and all that, but this isn't sporting of you. She's given in, you know."

"I must have it," said La France; "I want it far more than she does, because I'm pink"

"But she'll die," protested the Duke of Edinburgh. "She's going all to pieces. Just look!" Sure enough she was.

"Don't care if she does," declared La France. (What she really said was: "N'importe," as perhaps some of you know).

Now I do not know what would have happened, but just then three new gardeners came to look after these fine roses. The one who belonged to the Duke of Edinburgh was a Scotsman, and he looked at poor Frau Druschke and at La France, and he said: "Tut, tut! Eh, but this winna dae at all." Then, most luckily, La France's man agreed with him, and said: very politely "Oui, m'sieur," and Frau Druschke's man said: "Ach, ja! Let me alone and it'll be all right." And then the tall glorious American Rambler called "Hiawatha," that towered above them all like a crimson pillar, said: "Why not make a League of Roses, so that it shall not happen again? But let 'em all come in, even poor Frau Druschke." At the mere thought, some beautiful, fat, white buds began to grow on the Frau, and her leaves revived.

Wasn't it a good idea? What do you children think? Because, you know, it all depends on you.

THEODORA FLOWER MILLS.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

TEMPERANCE AND LONGEVITY.

It is an established fact that total abstainers from alcoholic drinks live longer than those who use them even in what is called moderation. The statistics of Life Assurance offices are conclusive on the point. A famous actuary on being asked by a policy holder what is the reason for teetotalers having a larger bonus, replied: "I cannot help people dying. Those who don't drink don't die so fast."

The Secretary of one office said: "Total abstainers are not only less liable to accidents, but also more quickly recover from the effects of injuries than policy holders who are not abstainers."

The Scottish Insurance Company Ltd., on a mortality return for 14 years has given the following figures:—

Abstainers expected deaths 35, actual deaths 6, percentage 17.21.

Non-abstainers expected deaths 153, actual deaths 94, percentage 61.60.

The Scottish Imperial return for 9 years is:—

Abstainers, expected deaths 56, actual 22, percentage 39.29.

Non-abstainers expected deaths 750, actual 649, percentage 86.53.

The Sceptre Life Association return for 1922 is:—

Abstainers expected deaths 146, actual 69, percentage 47.26.

Non-abstainers expected deaths 107, actual 91, percentage 85.05.

Said T. D. Crothers, M.D., Hartford, Conn.

U.S.A., Superintendent Walnut Lodge Hospital, —" The latest and most authentic statistics show that over ten per cent. of all mortality is due to the abuse of alcohol, and fully twenty per cent. of all disease is traceable to this cause; also, that over fifty per cent. of insanity, idiocy and pauperism springs from this source. All authorities agree that from seventy-five to ninety per cent. of all criminality is caused by the abuse of alcohol."

Temperance advocates desire that all this wastage of health and life should be avoided in the interest of humanity and for the good of the whole race of mankind.

Mr. Thomas Wicksteed has been appointed Treasurer of the National Unitarian Temperance Association in place of the late Mr. E. Buser.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

The Sixth Quarterly Meeting of the Leeds District League was held at the Westgate Unitarian Chapel, Wakefield, on Saturday, October 4th, 1924. About 125 members attended, representing nine Branches.

The proceedings opened with a Devotional Service, conducted by the Rev. J. Mason Bass, Minister of Westgate Chapel, who took for his text, "Come ye yourselves apart and rest a while." Mr. Bass spoke of the modern spirit of unrest, and the tyranny of things possessed or desired. He dwelt upon the importance of withdrawing from the bustle and turmoil of present day existence and turning our thoughts on the greater things, and so obtain a vision of the Eternal.

At the Executive Meeting following the Service, a provisional invitation was received from the Bradford Branch to hold the next quarterly meeting there on Saturday, December 6th, 1924.

Tea was served in the Schoolroom at 4-30, and the General Meeting commenced at 5-30, when the Roll Call was taken.

Mrs. Schroeder occupied the chair, and before calling upon Miss Richmond, gave her impression of the Whitsun Conference in London, and also most cordially welcomed the accession of the Dewsbury Branch to the District League.

Miss Richmond, the President of the Central League, in addressing the meeting, first gave a short outline of the work of the American Alliance, and afterwards read a paper entitled "Changes and Chances." She said all through our existence we experience change and chance. They are with us from birth to death and it is necessary to face these varying conditions of life bravely and in a sportsmanlike spirit. The best work in the world is done by individual effort. The main thing is to stand up to difficulty—to have ideal aims and to endeavour to realise them by courageous methods.

A vote of thanks to Miss Richmond for her excellent paper was proposed from the chair by Mrs. Schroeder, and seconded by Miss Howe, of Dewsbury, and carried with acclamation.

The thanks of the meeting were also given to the Rev. J. Mason Bass for conducting the service, and to the Wakefield friends for their kind hospitality.

The meeting closed with a Hymn and Benediction. HELEN H. EAGLETON,

The Manchester District Branches met at Oldham on September 25th in good numbers, representing 25 branches.

The afternoon service was conducted by the Rev. Mrs. Ada Tonkin, who gave a happy and inspiring address on "Jesus as a Man of Joy." Mrs. Woodhouse presided at the after tea meeting, when Miss Palfreyman, of Liverpool, spoke on "The Fellowship of Youth — its Aims, its Programme and Progress." This was followed by a very interesting account from Miss Garry, of Blackburn, on the Oxford L. of Y. Camp last summer.

Both speakers are young and brought a note of freshness and youthfulness into the gathering which was recognised and appreciated by all present. The "Welcome" was conveyed by Miss Dornan, and votes of thanks were recorded by Mrs. Haunlt, of Accrington; Mrs. Middleton, of Gee Cross; Mrs. Scott, of Ashton; and Mrs. Stead.

The attention of W.L. readers is drawn to the October "Monthly Letter" and the "New Publications" paragraph. The League Hymn Christmas Card, and leaflets on "Small Service" and "Christian Fellowship" are of particular interest to ALL members.

The autumnal meetings were held at Stamford Street Chapel, Blackfriars, on Saturday, October 11th, and proved very successful. A religious service was conducted by Mrs. Alfred Wilson. Mr. H. H. Quarmby presided at the organ and the League Hymn was sung. After a bountiful tea, the business meeting was presided over by Mrs. Travers, Hereford, and ten Branches were represented. The Treasurer's statement showed a balance in hand of £1 4s. 7d. Reports of Friendly Links and Fellowship work were given by Miss Grace Mitchell, and Miss Freida Taylor. An "invit." to hold the annual meetings at Peckham early next year, was cordially accepted. A largely attended public meeting followed, with Miss Richmond (President of the League) in the chair. An interesting address was given by Miss Muriel Currey, O.B.E., of the League of Nations Union. By Mrs. FYSON.

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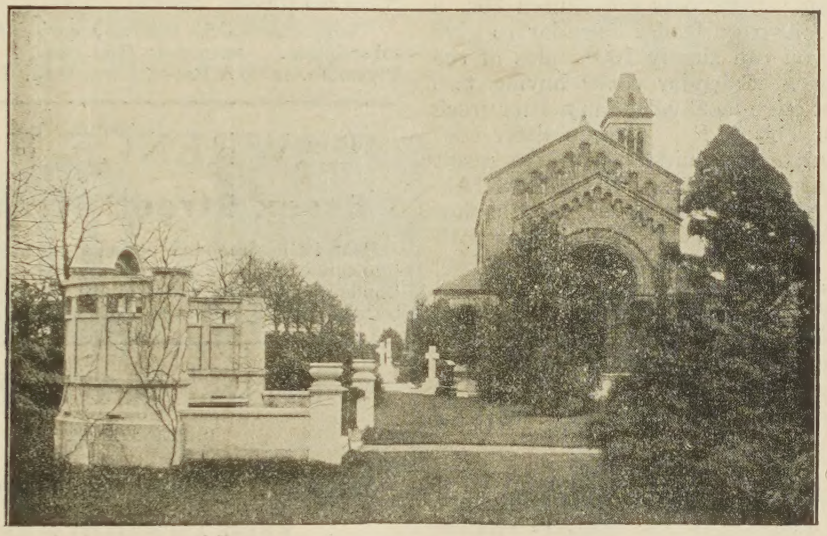

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(REV. H. R. HAWEIS).

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